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by their respective strength, but by the will, and that until the will acts there is real contingency. Dr. McConnell, however, does not, like Mr. Blatchford, draw from the determinist position the conclusion that we should not be punished for our actions. On the contrary, he holds that "determinism alone affords a reasonable justification for praising or blaming, rewarding or punishing, a person for his behavior." If we take determinism in the very wide sense which Dr. McConnell gives to it,—namely, that the environment, heredity, and past history of an individual are contributory causes of his actions,—the conclusion is certainly justified; for, if actions are entirely uncaused, certainly no amount of punishment will have any effect, either deterrent or reformatory. But it is when he gets off the 'free will' controversy that Dr. McConnell is soundest. His book is valuable as showing the enormous part played in the causation of crime by conditions for which the criminal is completely irresponsible,—such as insanity, epilepsy, or other abnormal states; and still more as emphasizing the effect of social conditions, such as poverty, overcrowding, and misdirected education. His final conclusion is that, though *moral* responsibility is to be repudiated, everyone is *socially* responsible for his behavior, "in the sense that society will deal with him in a manner which his behavior indicates to be necessary for social protection." In other words, the criminal is dangerous to society, and, even if he could not help his actions, he must be punished for the sake of society. This is a conclusion with which few will quarrel, and the social grounds for punishment are forcibly and exhaustively presented. Though the metaphysical argument which forms so large a part of the book seems to me unsound, this does not affect the value of the rest.

London, England.

J. B. PAYNE.

THE DECLINE OF ARISTOCRACY. By Arthur Ponsonby, M.P.  
London: Fisher Unwin, 1912. Pp. 320.

Should any incautious young aristocrat open this book, he would surely find food for reflection. He might even go so far as to make away with himself or discover the following fact,—that all his life, or rather, from at least a generation before he was born, he had never been given a chance. He would, at the least, I am afraid, be very much startled and shocked to find

the tender memories of his early days dealt with so unkindly. If is, indeed, a melancholy tale, and the young aristocrat has all our sympathies.

His mother evidently went to the trouble of bearing him, as unfortunately no one else could do that for her; after which event, her duties being ended, he was handed over to the ignorant care of a line of nurses and governesses (both of whom, may have been paid less than the cook). Then came a year or two at a private school, learning Greek paradigms and also a good deal of roughness and intolerance, in preparation for entering an effete institution called a great public school, at which he was made to misspend about five years, and after which, he is told, he wasted three or four years at Oxford or Cambridge.

But what were his parents thinking of all this time? Evidently thought to them was a luxury. For he finds that "you cannot ascertain their whereabouts without consulting the most recent newspapers. . . . They migrate from one hunting ground to another as the diminution of the game impels them. Their residences, vast and substantial as they are, serve only as tents and wigwams." No wonder, he soliloquizes, if such as himself, and the idle rich in general, are not a quite satisfactory class of people.

All of which is mainly true. But this small criticism may be perhaps legitimately made, that Mr. Ponsonby has a little overshot his mark, or rather, he has brought down his game with a charge too heavy and too scattered. Yet it need hardly be said that Mr. Ponsonby writes with power and discernment, and with eminent sanity; and his essay is packed tight with the products of close and temperate reasoning, in language which is tense and pointed, and with a style which is a thought too colorless. All of which goes to say that Mr. Ponsonby has well proven, or reproven, his case.

Manchester, England.

OSCAR ECKHARD.

THE ETHICAL AND RELIGIOUS VALUE OF THE NOVEL. By Ramsden Balmsforth. London: George Allen & Co., 1912. Pp. xix, 217.

This book consists of a series of sermons or Sunday evening addresses delivered to a congregation at Capetown. The subject of them is sufficiently indicated by the title. After an in-